


The Blemish of Government, the Shame of Religion, the Disgrace of Mankind; or, a Charge drawn up against Drunkards, and presented to his Highness the Lord PROTECTOR, in the name of all the Sober Party in the three Nations. Humbly craving, that they may be kept alone by themselves from infesting others; compelled to work and earn what they consume; And that none may be suffered to sell Drink, who shall either Swear, or be Drunk themselves, or suffer Others within their Walls.

By R. Younge of Roxwell in Essex.

3

1. BRANCH of the Charge.



 Hat as the *Basilisk* is chief of *Serpents*: so of *sinners* the *Drunkard* is chief. That *Drunkennes* is of *sins* the *Queen*: as the *Gout* is of *diseases*: even the *root* of all *evil*, the *root* of all *good*. A *sin* which turns a man wholly into *sin*. That all *sin* all *beast-like*, all *serpentine* qualities meet in a *Drunkard*, as *rivers* in the *sea*: and that it were far better be a *Twaile*, or a *Serpent*, than a *Drunkard*. That the *Drunkard* is like *Ahab*, who sold himself to *work wickedness*. That he wholly dedicates, resigns, surrenders, and gives himself up to serve *sin* and *Satan*. That his only imploiment is to *drink*, *drab*, *quarrel*, *swear*, *curse*, *scoff*, *shander* and *seduce*: as if to *sin* were his *trade*, and he could do nothing else: like the *Devil*, who was a *sinner* from the *beginning*, a *sinner* to the *end*. That these *sons of Belial*, are all for the *belly*: for to *drink* *God* out of their hearts, *health* out of their bodies, *wit* out of their heads, *strength* out of their joynts, all the *money* out of their purses, all the *drink* out of the *Brewers* barrels, *wife* and *children* out of doors, the *house* out at windows, the *Land* out of quiet, *plenty* out of the *Nation*, is all their business. In which their *swinish* swilling, they resemble so many *fogs* in a *puddle*, or *water-snakes* in a *pond*: for their whole exercise, yea, Religion, is to *drink*: they even drown themselves on the *dry land*. That they drink more *spirits* in one night, then their *flesh* and *brains* be *worth*. That more is thrown out of one *swines* use, and *mouth*, and *guts*, than would maintain five sufficient families.

2. *Br.* That it is not to be imagined, what all the *Drunkards* in one *Shire*, or *County* do devour, and worle than throw away in one year: when it hath been known (if we may give credit to *Authors*, and the *Oaths* of others) that *two and thirty* in one cluster have made themselves drunk; that *six and thirty* have dranke themselves dead in the place, with carowling of healths; that at one *Supper*, *one and forty* have killed themselves, with striving for the conquest: that *two* have drank each of them a peck at a draught: that *four men* have drank *four gallons* of wine at a sitting: that *one man* hath drank *two gallons* of wine; and *two more*, *three gallons* of wine a peece at a time: that one *Drunkard* in a few hours, drank *four gallons* of wine: that *four ancient men* drank as many cups of wine at one sitting, as they had lived years, which was in

all, three hundred cups of wine amongst four men: and lastly, that three women came into a Tavern in Fleetstreet (when I was a boy, take it upon Claptons Oath and credit, who drew the Wine) and drank forty nine quarts of Sack; two of them sixteen a piece, and the third to get the victory, seventeen quarts of Sack. Which being so, what may the many millions of these ding-thrifty dearth-makers consume in a year in all the three Nations?

Nor need it seem incredible, that common drunkards should drink thus: for they can disgorge themselves at pleasure, by only putting their finger to their throat. And they will vomit, as if they were so many live Whales spuing up the Ocean; which done, they can drink afresh.

Or if not so, yet custom hath made it pass thorow them, as thorow a tunnel, or strainer; whereby it comes out again as sheer wine as it went in, as hath been observed.

Nor hath the richest Sherry or old Canary any more operation with them, then a cup of six hath with me. And no marvel! for if physick be taken too oft, it will not work like physick: but nature entertains it as a friend, not as a Physician: yea poison by a familiar use becomes natural food. As Aristotle (in an example of a Maid, who used to pick spiders off the wals and eat them) makes plain.

3. Br. That as Drunkards have lost the prerogative of their creation, and are changed (with Nebuchadnezzar, Dan. 4. 16.) from men into beasts, so they turn the sanctuary of life into the shambles of death: yea thousands (when they have made up the measure of their wickedness) are taken away in God's just wrath in their drink; (as it were with the weapon in their bellies) it faring with them as it did with that Pope, whom the Devil is said to have slain in the very instant of his Adultery, and carry him quick to hell; being suddenly struck with death, as if the execution were no lesse intended to the soul, than to the body.

That by the Law of God in both Testaments; He that will not labour, should not eat, Gen. 3. 19. Prov. 20. 4. 2 Thes. 3. 10. because he robs the Commonwealth of that which is altogether as profitable as land, or treasure. But Drunkards are not only lazy get-nothings, but they are also riotous spend-als; and yet these drunken drones, these gut-mongers, these Quagmirists, like vagrants and vermine, do nothing all their life-long that may tend to any good, as is storied of Margites, and yet devour more of the fat of the Land, than would plentifully maintain those millions of poor in the Nation, that are ready to famish. A thing not fit to be suffered in any Christian Commonwealth, yea far fitter they were stoned to death, as by the Law of God they ought, Deut. 21. 20, 21. since this might bring them to repentance; whereas now they spend their dayes in mirth: and suddenly they go down into hell, Job 21. 13. Drunkards being those swine, whom the legion carries headlong into the Sea, or pit of perdition.

4. Br. That every hour seems a day, and every day a month to a drunkard, that is not spent in a Tap-house; yea, they seem to have nailed their ears to the door of some Tavern or Tap-house, and to have agreed with Satan, Master, it is good being here! That where ever the Drunkards house is, his dwelling is at the Ale-house, except all his mony be spent, and then if his wife will fetch him home with a lanthorn, and his men with a bayrow, he comes with as much sense as Ahab's Image had.

That

That the pot is no sooner from their lips, but they are *melancholy*, and their hearts as heavy, as if a *millstone* lay upon it. Or rather they are vexed like *Saul* with an *evil spirit*, which nothing will drive away but *drink* and *Tobacco*. They so wound their consciences with all kind of prodigious wickedness, and so exceedingly provoke *God*, that they are *racker* in conscience, and *tortured* with the very flashes of *hell-fire*. That they drink to the end only, that they may forget *God*, his *threats* and *judgments*; that they may drown conscience, and put off all thoughts of *death*, and *hell*; and to *beaten* and *harden* themselves against all the *messages* of *God*, and *threats* of the *Law*: which is no other in mitigating the pangs of conscience, than as a *saddle of gold* to a *galled horse*, or a draught of *poison* to quench a mans *thirst*. That if they might have their wils, none should refuse to be drunk unpunished, or be drunk unrewarded at the common charge. As how will they boast what they drank, and how many they conquer'd at such a meeting, making it their only *glory*? That the utmost of a Drunkards honesty is *good-fellowship*: that *temperance* and *sobriety* with them, is nothing but *humour* and *singularity*; and that they drink not for *strength* or *need*, but for *lust* and *pride*; to shew how full of *Satan* they are, and how near to *swine*.

That though these *swinish swill-bouls* make their gullet their *god*, and sacrifice more to their *god-belly*, than those *Babylonians* did to their *god Bell*, *Bell & Drag. ver. 3.* yet they will say, yea swear, that they drink not for love of drink, though they love it above *health*, *wealth*, *credit*, *child*, *wife*, *life*, *heaven*, *salvation*, *all*. They no more care for wine, than *Esau* did for his *porrage* for which he sold his *birth-right*, *Isa. 56. 12.*

5. Br. That Drunkards are the *Devils captives*, at his command, and ready to do his will; and that he rules over, and works in them his pleasure, *2 Tim. 2. 26.* *Eph. 2. 2.* that he enters into them, and puts it into their hearts, what he will have them to do, *Joh. 13. 2.* *Act. 5. 3.* *1 Chro. 21. 1.* opens their mouths, speaks in, and by them, *Gen. 3. 1.* to 6. stretcheth out their hands, and they act as he will have them, *Act. 12. 1, 2.* *Rev. 2. 10.* he being their *father*, *Gen. 3. 15.* *Joh. 8. 44.* their *king*, *Joh. 12. 31. & 14. 30.* and their *god*, *2 Cor. 4. 4.* *Eph. 2. 2.* And which is worst of all, that Drunkenness not only *dulls* and *dams* up the *head* and *spirits* with mud, but it *beastifies* the *heart*, & (being worse than the *sting of an Asp*) *poisoneth* the very *soul* and *reason* of a man, whereby the faculties and organs of repentance and resolution are so *corrupted* and *captivated*, that it makes men utterly incapable of returning, unless *God* should work a greater *miracle* upon them, then was the *creating of the whole world*. Whence *Austin* compares it to the very *pit of hell*, out of which (when a man is once fallen into) there is no hope of *redemption*.

That Drunkenness is like some *desperate plague*, which knows no cure. As what sayes *Basil*, Shall we speak to Drunkards? we had as good speak to *liveless-stones*, or *sensless-plants*, or *witless-beasts*, as to them; for they no more believe the threats of *Gods Word*, than if some *Impostor* had spoken them. They will fear nothing, till they be in *hell-fire*; resembling the *Sodomites*, who would take no warning, though they were all *struck blind*; but persisted in their course, untill they felt *fire* and *brimstone* about their ears, *Gen. 19. 11.*

The Disgrace of Mankind.

That there is no washing these Blackmoors white, no charming of these deaf Aiders; blind men never blush; fools are never troubled in conscience; neither are beasts ever ashamed of their deeds.

That a man shall never hear of an *habituated, insatuated, incorrigible, cauterized Drunkard*, that is reclaimed with age.

6. Br. That as at first, and before custom in sin hath hardened these Drunkards, they suffer themselves to be transformed from men into swine; as Elpenor was transformed by Circes into a hog; so by degrees they are of swine transformed again into Devils, as Cadmus and his wife were into serpents, as palpably appears by their tempting to sin, and drawing to perdition.

That these Agents for the Devil, Drunkards, practise nothing but the Art of debauching men; that to turn others into beasts, they will make themselves devils, wherein they have a notable dexterity, as it is admirable how they will wind men in, and draw men on, by drinking first a health to such a man, then to such a woman my mistress, then to every ones mistress; then to some Lord or Lady; their Master, their Magistrate, their Captain, Commaader, &c. and never cease, until their brains, their wits, their tongues, their eyes, their feet, their senses, and all their members fail them: that they will drink until they vomit up their shame again, like a filthy dog, or lie wallowing in their beastliness, like a brutish swine. That they think nothing too much either to do or spend, that they may make a sober man a drunkard, or to drink another drunkard under the table; which is to brag how far they are become the Devils children: that in case they can make a sober and religious man exceed his bounds, they will sing and rejoyce, as in the division of a spoil; and boast that they have drenched sobriety and blinded the light; and ever after be a snuffing of this taper, Psal. 13. 4. But what a barbarous, graceless, and unchristian-like practice is this, to make it their glory, pastime, and delight, to see God dishonoured, his Spirit grieved, his Name blasphemed, his creatures abused, themselves and their friends souls damned. Doubtless such men have climbed the highest step of the ladder of wickedness; as thinking their own sins will not press them deep enough into hell, except they load themselves with other mens; which is Devil-like indeed! whose aim it hath ever been, seeing he must of necessity be wretched, not to be wretched alone.

That as they make these healths serve as a pulley, or shoing-horn to draw men on to drink more, then else they would or should do: so a health being once begun, they will be sure that every one present shall pledge the same, in the same manner and measure, be they thirsty or not thirsty, willing, or not willing, able, or unable: be it against their stomachs, healths, natures, judgments, hearts and consciences, which do utterly abhor, and secretly condemn, the same. That in case a man will not for company grievously sin against God, wrong his own body, destroy his soul, and wilfully leap into hell fire with them; they will hate him worse than the hangman; and will sooner adventure their blood in the field, upon refusing, or crossing their healths, than in the cause and quarrel of their Country.

7. Br. How they are so pernicious, that to damn their own souls; is the least part of their mischief; and that they draw vengeance upon thousands, by seducing some, and giving ill example to others. That one Drunkard makes

a multitude; being like the *bramble*, Judg. 9. 15. which first set it self on fire, and then fired all the wood. Or like a *malicious man sick of the plague*, that runs into the throng to disperse his infection; whose mischief out-weighs all penalty. And this shews, that they not only partake of the Devils nature, but that they are very devils in the likeness of men: and that the very wickedness of one that feareth God, is far better than the good intreaty of a Drunkard:

That with sweet words they will tole men on to destruction, as we tole beasts with fodder to the slaughter-house; And that to take away all suspicion, they will so mollifie the stiffness of a mans prejudice, so temper and fit him to their own mould; that once to suspect them, requires the spirit of discerning. And that withall, they so confirm the profession of their love with oaths, protestations and promises, that you would think, *Jonathans* love to David nothing to it. That these pernicious seducers, devils in the shape of men, have learned to handle a man so sweetly, that one would think it a pleasure to be seduced.

But little do they think, how they advance their own damnations, when the blood of so many souls, as they have drawn away, will be required at their hands! For know this thou tempter, that thou dost not more increase other mens wickedness on earth, (whether by persuasion, or provocation, or example) than their wickedness shall increase thy damnation in hell, Luk. 16. 27, 28. *Non fratres dilexit, sed seipsum respexit.* And this let me say to the horror of their consciences, that make merchandize of souls; that it is a question when such an one comes to hell, whether *Judas* himself would change torments with him.

8. Br. That the Drunkard is so pleasing a murderere, that he tickles a man to death, and makes him (like *Solomons fool*) die laughing. Whence it is, that many who hate their other enemies (yea, and their friends too) imbrace this enemy, because he kisseth when he betrayeth. And indeed what fence for a pistol charged with the bullet of friendship. Hence it is also, that thousands have confest at the Gallows, *I had never come to this, but for such, and such a Drunkard.* For commonly the Drunkards progress is, from luxury to beggery, from beggery to thievery, from the Tavern to Tyburne, from the Ale-house to the Gallows. Briefly, That these Bauds and Panders of vice breathe nothing but infection, and study nothing but their own, and other mens destruction. That the Drunkard is like *Julian*, who never did a man a good turn, but it was to damn his soul. That his proffers are like the *Fowlers shrape*, when he casts meat to birds, which is not out of pity to relieve, but out of treachery to insnare them. Or like traps we set for vermine, seeming charitable, when they intend to kill, Jer. 5. 26. And thou maist answer these cursed tempters, who delight in the murder of souls, as the woman of Endor did Saul, 1 Sam. 28. *Wherefore seekest thou to take me in a snare, to cause me to die,* vers. 9.

That he is another *Abfolom*, who made a feast for *Ammón*, whom he meant to kill. And there is no subtilty like that which deceives a man, and hath thanks for the labour. For as our Saviour saith, *Blessed is the man that is not offended at their scoffs*, Mat. 11. 6. So blessed is the man that is not taken

with their wiles. For herein alone consists the difference, *He whom the Lord loves, shall be delivered from their meretricious allurements, Eccl. 7. 26. And he whom the Lord abhors, shall fall into their snares, Pro. 22. 14.*

9. Br. That *Taverns* and *Tap-houses* are the drinking schools, where they learn this their skill, and are trained up in this trade of tempting. For Satan does not work them to this height of impiety all at once, but by degrees: When custom of sin hath deadened all remorse for sin; as it is admirable how the soul that takes delight in lewdness, is gained upon by custom. They grow up in sin, as worldlings grow in wealth and honour, *They wax worse and worse,* sayes the Apostle, *2 Tim. 3. 13.* they go first over-shoo's, then over-boots, then over-shoulders; and at length over-head and ears in sin, as some do in debt. Now these *Tap-houses* are their meeting-places; where they hear the devils lectures read; the shops and markets, where Satan drives his trade; the schools, where they take their degrees; these are the *Guild-halls* where all sorts of sinners gather together, as the humors do into the stomach before an ague-fit, and where is projected all the wickedness that breaks forth in the Nation, as our reverend Judges do find in their several Circuits.

That these *Taverns* and *Ale-houses* (or rather bell-houses) are the fountains and well-heads from whence spring all our miseries and mischiefs: these are the nurseries of all riot, excess and idleness, making our Land another Sodom, and furnishing yearly our *Jails* and *Gallowes*. Here they sit all day in troops, doing that in earnest, which we have seen boyes do in sport; stand on their beads, and shake their heels against heaven; where, even to hear how the Name of the Lord Jesus is pierced, and Gods Name blasphemed, would make a dumb man speak, a dead man almost to quake.

10. Br. That it were endless to repeat their vain-babbling, scurrilous jesting, wicked talking, impious swearing and cursing: that when the drink hath once bit them, and set their tongues at liberty, their hearts come up as easily as some of their drink; yea, their limitless tongues do then clatter like so many windows loose in the wind, and you may as soon perswade a stone to speak, as them to be silent; it faring with their clappers, as with a sick mans pulse, which alwaies beats, but ever out of order. That one Drunkard hath tongue enough for twenty men; for let but three of them be in a room, they will make a noise, as if all the thirty bells in Antwerp steeple were rung at once: or do but pass by the door, you would think your self in the Land of Parrats. That it is the property of a Drunkard to disgorge his bosom with his stomach, to empty his mind with his maw: His tongue resembles Bacchus his Liber pater, and goes like the sayl of a Wind-mill: For as a great gale of wind whirleth the sayls about, so abundance of drink whirleth his tongue about, and keeps it in continual motion. Now he rays, now he scoffs, now he lies, now he slanders, now he seduces, talks bawdy, swears, bans, foams, and cannot be quiet, till his tongue be wormed. So that from the beginning to the end, he belcheth forth nothing, but what is as far from truth, piety, reason, modesty, as that the Moon came down from Heaven to visit Mahomet: As oh! the beastliness which burns in their unchaste and impure minds, that smokes out at their polluted mouths! A man would think, that even the Devil himself should blush to hear his child so talk. How doth his mouth run over with falsehoods

falshoods against both *Magistrates, Ministers and Christians* : what speaks he less than *whoredoms, adulteries, incests* at every word? yea, hear two or three of them talk, you would change the *Lycaonians language*, and say, *Devils* are come up in the likeness of men.

11 *Br.* That at these places men learn to contemn *Authority*, as *boyes* grown tall and stubborn, contemn the rod : Here it is that they utter swelling and proud words against such as are in *Dignity*, as *St Peter* and *St Jude* have it. They set their mouths against heaven, and their tongues walk through the earth, *Psal.* 73.9. So that many a good *Minister* and *Christian* may say with holy *David*, *I became a song of the Drunkards*, *Psal.* 69.12. And in case any of them have wit, here they will shew it in scoffing at *Religion*, and flouting at holiness. From whence it is, that we have so many *Atheists*, and so few *Christians* amongst us (notwithstanding our so much means of grace) and that the *Magistracy* and *Ministry* are so wofully contemned by all sorts of people.

That these *tippling Tap-houses* are the common *Quagmires* of all filthiness, where too many drawing their *Patrimonies* through their throats, exhaust and lavish out their substance, and lay plots and devices how to get more. For hence they fall either to open courses of violence, or secret mischief, till at last the *fall* prepares them for the *Gibbet*; for lightly they sing through a red *Lat-tise*, before they cry through a *Grate*.

12. *Br.* I speak not of all, I know the calling to be good, and that there are good of that calling, (and these will thank me, because what I have said, makes for their honour and profit too) but sure I am, too many of these *drinking-houses* are the very dens and shops, yea the thrones of *Satan*, very sinks of sin, which like so many common-flores, refuse not to welcome and encourage any, in the most loathsome pollutions they are able to invent, and put in practice. As did you but hear, and see, and smell, and know what is done in these *Taverns* and *Ale-houses*, you would wonder that the earth could bear the houses, or the *Sun* indure to look upon them. That lest they should not in all this do homage enough to *Satan*, they not seldom drink their *healths* upon their knees, as the *Heathen Witches* and *Sorcerers* (of whom these have learned it) used to do, when they offered drink-offerings to *Beelzebub* the prince of *Devils*, and other their *Devil-gods*.

That these godless *Ale-drappers*, and other sellers of drink, in entertaining into their houses, and complying with those traiters against *God*, and in suffering so much impiety to rest within their walls, do make themselves guilty of all, by suffering the same; and that a fearful curse hangs over their heads, so long as they remain such. For if one sin of theft, or perjury is enough to rot the rafters, to grind the stones, to level the walls and roof of any house with the ground; as it is *Zec.* 5.4. What are the oaths, the lies, the thefts, the whoredoms, the murders, the damnable drunkenness, the numberless, and nameless abominations that are committed there. For these *Ale-house-keepers* are accessory to the *Drunkards* sin, and have a fearful account to give for their tolerating such, since they might, and ought to redress it : so that their gain is most unjust, and all they have is by the sins of the people; as *Diogenes* said of the *strumpet Phryne*.

13. *Br.* That of all seducing *Drunkards*, these *Drink-sellers* are the chief; their

The Disgrace of Mankind.

their whole life being nought else but a vicissitude of *devouring and venting*, and their whole study, how to *role in customers*, and then *egg them on to drink*; for as if *drinking and tempting* were their trade: they are alwayes *guzzling within doors*, or else *tempting at the door*, where they *spend their vacant hours*, watching for a companion; as a *spider* would watch for a poor *flie*; or as the *whorish woman* in the *Proverbs* laid wait for the young novice, untill with her great craft, and flattering lips, she had caused him to yeeld, *Prov. 7. 6, to 24.* Though when he sees a Drunkard, if he but hold up his finger, the other follows him into his Burrough, just like a fool to the stocks, and as an Ox to the slaughter-house, having no power to withstand the temptation. So in he goes, and there continues as one bewitch'd, or conjur'd with a spell; out of which he returns not, untill he hath emptied his purse of money, and his head of reason: while in the mean time his poor wife, children and servants want bread.

That did Sellers of drink aim at the glory of God, and good of others, as they ought, *1 Cor. 10. 31.* there would not be an hundreth part of the drunkards, beggars, brawls, and famished-families there are: whereas now thousands do in sheer drink, spend all the cloaths on their beds and backs. As be they poor labouring men, that must dearly earn it before they have it, these Ale-house keepers, these vice-breeders, these soul-murtherers will make them drink away as much in a day, as they canget in a week; spend twelve pence, sooner than earn two-pence, as *St Ambrose* observes.

That thousands of these Labouring-men may be found in the very Suburbs of this City, that drink the very blood of their wives and children, who are near famished, to satisfy the Drunkards throat, or gut, wherein they are worse than Infidels, or Cannibals, *1 Tim. 5. 8.* who again are justly met withall: For as if God would pay them in their own coyn, how often shall you see vermine sucking the Drunkards blood, as fast as he the others.

14. Br. That these Drunkards and Ale-drapers are always laying their heads together, plotting and consulting how to charm and tame their poor wives (for the Drunkard and his wife agree like the harp and the harrow) which if maids did but hear, they would rather make choice of an Ape-carrier, or a Fakes-farmers servant, than of one who will be drawa to the Ale-house. For let them take this for a Rule, He that is a tame devil abroad, will be a roaring devil at home; and he that hath begun to be a Drunkard, will ever be a Drunkard. True, they will promise a maid fair, and bind themselves by an hundred oaths and protestations; and she (when love hath blinded and besotted her) will believe them; yea, promise her self the victory, not doubting but she shall reclaim him from his evil company; but not one of a thousand, scarce one of ten thousand that ever finds it so, but the contrary. For let Drunkards promise, yea and purpose what they will; Experience shews, that they mend as sower Ale does in Summer; or as a dead hedge, which the longer it stands is the rottener. And how should it be other, when they cannot go the length of a street, but they must pass by, perhaps an hundred Ale-houses, where they shall be called in. And all the while they are in the drinking-school, they are bound by their law of good fellowship to be pouring in at their mouths, or whiffing out at their noses: one serving as a shoing-horn to the other;

other; which makes them like ratsban'd Rats, drink and vent, vent and drink, Sellengers round, and the same again. Oh that a maids fore-wit were but so good as her after-wit ! then the Drunkard should never have wife more to make a slave of, nor wives such cause to curse Ale-house keepers, as now they have. And indeed, if I may speak my thoughts, or what reason propounds to me, Drunkards are such children and fools (to what Governours of families ought to be) that a rod is fitter for them than a wife. But of this by the way only, that maids may not so miserably cast away themselves; for they had better be buried alive, than so married, as most poor mens wives can inform them.

15.Br. That to speak to these Demetriuses, that get their wealth by drinking; yea, by helping to consume their drink, and that live only by sin, and the sins of the people, were to speed as Paul did at Ephesus, after some one of them had told the rest of their occupation. Yea to expect amendment from such, in a manner were to expect amendment from a Witch, who hath already given her soul to the devil. That to what hath been spoken of Drunkards and Drink-sellers in the particular cases of drinking and tempting, might be added seventy times seven more of the like abominations. For the Drunkard is like some putrid grave, the deeper you dig, the fuller you shall find him both of stench and horror: Or like Hercules's monster, wherein were fresh heads still arising one after the cutting off of another. But there needs no more than this taste, to make any wise man (or any that love their own souls) to detest and beware these Bawds and pandors of vice, that breathe nothing but infection, and study nothing but their own, and other mens destruction. These Brokers of villany, whose very acquaintance is destruction: As how can they be other than dangerously infectious, and desperately wicked, whose very mercies are cruelty?

16.Br. That I have unmasked their faces, is to insatuate their purpose: that I have inveighed and declaimed against Drunkenness, is to keep men sober; For vices true picture, makes us vice detest.

O that I had Dehortation answerable to my detestation of it! Only here is a discovery how Drunkards tempt; if you will see directions how to avoid their temptations, read my Sovereign Antidote against the contagion of evil company. Only take notice for the present, that the best way to avoid evil, is to shun the occasions: Do not only shun Drunkenness, but the means to come to it and to avoid hurt, keep thy self out of shot; come not in drunken company, nor to drinking places: As for their love and friendship, consider but whose Fathers they are, and thou wilt surely hate them. Consider what I say, and the Lord give you understanding in all things.

POSTSCRIPT.

CONsidering the premisses, if there were any love of God, any hatred of sin, any zeal, any courage, any conscience of an Oath in most of our Justices of the Peace, they would rather put down and purge out of their Parishes and Liberties, this viperous brood of vice-breeders, and soul-murderers (I mean Ale-house keepers) then increase them as they do, when any common Drunkard, Cheat, or Witch may procure a Licence to sell drink, if they will but

but bribe some one of their *Clerks*. But if it be left to them (if his *Highness* himself do not by some other way redress it, as blessed be *God* he hath already begun the work in some *Counties*), I look never to see it mended, until *Christ* comes in the clouds.

Only it is much to be feared, that as we turn the *Sanctuary* of life into the *shambles* of death: so *God* may send a *famine* after such a *satiety*, and *pestilence* after *famine*. Or rather that our *Land*, which hath been so long *sick* of this disease, and so often *surfeited* of this sin, should *spue us all out*, who are the *Inhabitants*:

Or in case *God* be pleased to dispense with the *Nation*, the wickedness that is done by these *Drunkards* and *Drink-sellers*, shall be reckoned, unto those that are the *permitters*, for their own. For *Governors* make themselves guilty of those sins they may redress, and will not. But I know to whom I speak, and my hopes are depending.

In the mean time, it is sad to consider, how many *Drunkards* will hear this *Charge*, for one that will apply it to himself. For confident I am, that fifteen of twenty, all this *City* over, are *Drunkards*, yea, *seducing Drunkards*, in the dialect of *Scripture*, & by the *Law* of *God*, which extends even to the heart and affections, *Mat. 5. 21, 22, 28*. Perhaps by the *Laws* of the *Land*, a man is not taken for drunk, except his eyes *stare*, his tongue *stutter*, and his legs *stagger*; but by *Gods Law*, he is one that goes often to the drink, or that tarrieth long at it, *Prov. 23. 30, 31*. He that will be drawn to the *Tavern* or *Ale-house* by every idle soliciter, and there be detained to drink, when he hath neither need of it, or mind to it; to the spending of his money, wasting of his precious time, neglect of his calling, abusing of the creatures (which thousands want) discredit of the *Gospel*, the stumbling of *weak ones*, the encouraging of *indifferent ones*, the hardning of his *associates*, and all the truths enemies that know or hear of it. Briefly, he that drinks more for *lust*, or *pride*, or *covetousness*, or *fear*, or *good fellowship*, or to drive away time, or to still conscience, than for *thirst*, is a *Drunkard* in *Solomon's* esteem, *Prov. 23. 30, 31*. Perhaps thou dost not think so; but can you produce that *holy man* of *God*, that will not deem him a *drunkard*, who can neither buy, nor sell, nor meet any friend, or customer, but he must go to the *Tavern*, or *Ale-house*, perhaps six times in a day; and who constantly clubs it, first for his *mornings draught*, secondly at *Exchange-time*, thirdly at *night*, when shops are shut in; as is the common, but base custom of most *Tradesmen*; yea, and the *Devil* so blinds them, that they will plead a necessity of it; and that it is for their profit?

Nor can it be denied, but in cases of this nature, things are rather measured by the *intention* and *affection* of the doer, than of the issue, and event. And why should not a man be deemed a *Drunkard* for his immoderate and inordinate affection to drink, or drunken company? as well as another, an *Adulterer*, for the like affection to his neighbours wife, *Matth. 5. 21, 22, 28*. Yet these men are in their own, and other mens esteem, not only good and civil men, but good *Christians* forsooth. Certainly, the more light we have, the more blind men are, or else this could not be; For I would gladly ask such, Are you *Christians*? In what part of the *Word* find you a warrant for it? Where find you, that this custom was ever used by any one of the *Saints* in former ages?

Well

Well may you (with Agrippa) be almost Christians, but sure enough, you are not with St Paul, altogether such: and then what will become of you? For almost a son is a bastard, almost sweet is unsavoury, almost hot is lukewarm; and those that are lukewarm will God spue out of his mouth, Rev. 3. 15, 16.

A Christian almost, is like a woman that dieth in travel, almost she brought forth a son; but that almost killed the mother, and the son too. If thou believ'st almost, thou shalt be saved almost; as we say of a Thief that hath a pardon brought him whiles he is upon the gallows, he was almost saved, but he was hanged, and his pardon did him no good. To be almost a Christian, is to be like the foolish Virgins, that had Lamps, but without oyl in them; for which they were shut out of heaven, though they came to the very door, Mat. 25. 10, 11, 12. Can the door which is but almost shut, keep out the Thief? Can the ship that is but almost rite, keep out the water? The souldier that does but almost fight is a coward? And therefore if thou lovest thy self, look to it, and that in time, lest hereafter you most dolefully rue it. For know this, that you shall once give an account for every idle peny and bow you spend, and for every cup of drink you shall spoil, or waste; and for every one that is encouraged to do the like by your example. For which see Mat. 12. 36. Luke 16. 2. Rom. 14. 12. 1 Pet. 4. 5. Rev. 20. 13. & 22. 12.

That (by the blessing of God) our children, and childrens children may loath drunkenness, and love sobriety; let this be fixed to some place convenient in every house, for all to read. The Persians, Parthians, Spartans, and Lacedemonians did the like, and found it exceeding efficacious: And Ahacharhis holds it the most effectual means to that end.

Imprimatur EDMUND CALAMIE.
F I N I S.

Offer of Help to Drowning-Men.

Imprimatur THO. GATAKER.

Seeing, and fore-seeing the sad effects of mens crying down Books, Learning, the Ministry, Sanctification, &c. if this their deep and devilish design do meet with no stop: and seeing we should specially prepare for defence, where Satan specially prepares for offence. Considering also the numberless number of those that by professing themselves Protestants, discredit the Protestant Religion: Who because they have been Christened, as Simon Magus was, received the Sacrament of the Lords Supper, like Judas; and for company go to Church also as Dogs do, are called Christians, as we call the Heathen Images gods: yea, and (being blinded by the Prince of darkness, 2 Cor. 4. 4.) think to be saved by Christ, though they take up Arms against him: and are no more like Christians, than Michols Image of Goats hair was like David: Who make the world only their god, & pleasure or profit alone their Religion: Who are so graceless, that God is not in all their thoughts; except to blaspheme him, and to spend his dayes in the Devils service: Who being Christians in name, will scoff at a Christian indeed: Who honour the dead Saints in a cold profession, while they worry the living Saints in a cruel persecution: Who so hate Holiness, that they will hate a man for it; and say of good living, (as Festus of great learning) It makes a man mad: whose hearts will rise at the sight of

of a good man, as some stomachs will rise at the sight of sweet meats : Whose Religion is to oppose the power of Religion; and whose knowledge of the Truth, to know how to argue against the Truth : Who justify the wicked, and condemn the just : who call Zeal, madness; and Religion, foolishness : Who love their sins so much above their souls, that they will not only mock their Admonisher, scoff at the means to be saved, and make themselves merry with their own damnations; but even hate one to the death, for shewing them the way to eternal life : who will condemn all for Round-heads, that have more Religion than an Heathen, or knowledge of heavenly things, than a child in the womb hath of the things of this life ; or conscience than an Atheist, or care of his soul, than a Beast, and are mockers of all that march not under the pay of the devil : Who with Adam, will become Satans bondslaves for an Apple; and like Esau, sell their birth-right of Grace here, and their Blessing of Glory hereafter for a mess of Pottage : Who prefer the pleasing of their palates before the saving of their souls : who have not only cast off Religion, that should make them good men; but reason also, that should make them men : Who waste virtues faster than riches, and riches faster than any virtues can get them : Who do nothing else but sin, and make others sin too : who spend their time and patrimonies in Riot ; and upon Dice, Drabs, Drunkenness ; who place all their felicity in a Tavern or Brothel-house, where Harlots and Sycophants rille their Estates, and then send them to rob : Who will borrow of every one, but never intend to satisfy any one : Who glory in their shame, and are ashamed of that which should and would be their glory : Who desire not the reputation of honesty, but of good fellowship : Who in stead of quenching their thirst, drown their senses ; and had rather leave their wits, than the wine behind them : Who place their Paradise in their throats, Heaven in their guts : and make their belly their god : who pour their Patrimonies down their throats, and throw the house so long out at windows, that at length their house throws them out of doors : Who think every one exorbitant that walks not after their Rule : Who will traduce all whom they cannot seduce ; even condemning with their tongues, what they commend in their consciences : Who, as they have no reason, so they will hear none : Who are not more blind to their own faults, than quick-sighted in other mens : Who being displeased with others, will flie in their Makers face, and tear their Saviours Name in pieces with oaths and execrations, as being worse than any mad dog that flies in his Masters face that keeps him : Who swear and curse even out of custom, as Cwrs bark ; yea, they have so sworn away all grace, that they count it a grace to swear ; and being reproved for swearing, they will swear that they swore not.

Or perhaps they are covetous Cormorants, greedy Gripers, miserly Muck-worms; all whose reaches are at riches : Who make gold their god, and commodity the stern of their consciences : Who hold every thing lawfull, if it be gainfull : Who prefer a little base pelf before God, and their own salvations ; and who being fattened with Gods blessings, do spurn at his precepts : Who like men sleeping in a Boat, are carried down the stream of this World, untill they arrive at their Grave-
end [Death] without once waking to bethink themselves whether they are a going [to Heaven or Hell.]

Or Ignorant and Formal Hypocrites : who do as they see others do, without either conscience of sin, or guidance of reason : Who do what is morally good, more
fo

for fear of the Law, then for love of the Gospel: Who fear the Magistrate more, than they fear God or the Devil; regard more the blasts of mens breath, than the fire of Gods wrath; will tremble more at the thought of a Bailiff, or a Prison, than of Satan, or Hell, and everlasting perdition: Who will say, they love God and Christ, yet hate all that any way resemble him; are flint unto God, wax to Satan; have their ears alwayes open to the Tempter, shut to their Maker and Redeemer; will chuse rather to disobey God, than displease great Ones; fear more the Worlds scorns, than His anger; and rather than abridge themselves of their pleasure, will incur the displeasure of God: Who will do what God forbids, yet confidently hope to escape what He threatens: Who will do the Devils works only, and yet look for Christs wages; expect that Heaven will meet them at their last hour, when all their life long they have galloped in the beaten Road towards Hell: Who expect to have Christ their Redeemer and Advocate, when their consciences tell them, that they seldom remember him, but to blaspheme him; and more often name him in their Oaths and Curses, than in their Prayers: Who will persecute Honest and Orthodox Christians; and say, they mean base and dissembling Hypocrites: Who think they do God service in killing his servants, Joh. 16. 2. Who will boast of a strong faith, and yet fall short of the Devils in believing, Jam. 2. 19. Who turn the grace of God into wantouness; as if a condemned person should head his Drum of Rebellion with his Pardon; resolving to be evil, because God is good: Who will not believe what is written, till they feel what is written; and whom nothing will confute, but fire and brimstone: Who think their villany is unseen, because it is unpunished; and therefore live like beasts, because they think they shall die like beasts.

Considering the swarms, Legions, Millions of these, I say, and many the like, which I cannot stand to repeat. As also in reference to Lev. 19. 17. *Isa. 58. 1.* And out of compassion to their precious souls; there are above twenty several Books purposely composed, wherein are proper remedies (of the same alloy) for each soul seduced or afflicted; to be had without any expence: which Books (like glasses) will shew them (from Gods Word) the very faces of their hearts: And (like Peter to Cornelius, Act. 11.) tell them words whereby (with blessing from above) both they, and their Associates (by their means) may be saved, ver. 14.

And that they might the better recompence the Readers pains; whether he propound to himself pleasure or profit: they are (as many Reverend Divines deem) a brief Collection of the most winning and convincing Arguments out of the choicest Authors; very pithily, orderly, and elegantly conveyed, and embellished with much both variety of graceful and delightful illustration. Yea, if such as they concern, shall be pleased to make use of them; they may (with Gods blessing) not only have their vices lessened, their knowledge increased, and their minds cheered and comforted: but probably they shall find in them the flower, cream, or quintessence, of what would otherwise cost them twenty years reading to extract.

It remains only, that the Patients, for whom this Physick is proper, be prevailed withall to take it. For although here is all necessary provision made, and the guests lovingly invited, yet (of themselves) they will refuse to come, as in that Parable of the Lords Supper, Luk. 14. 16. to 25. Because, as good meats are unwelcome to sick persons; so is good counsel to obstinate sinners. Here is light, but they

they love darkness rather than light, lest their deeds which are evil, should be reprov'd. Only they that do well, and love truth, will come to the light, that their deeds may be made manifest, Joh 3. 19, 20, 21. Also many young novices in sin, will entertain them, as Lot did those Angels, that came to fetch him out of Sodom, Gen. 19. And probably some Parents and Masters will desire them, to prevent the spreading of these Gangrenes in their children and servants. But as for the parties principally concerned and invited, and that stand in the greatest need, and are most to be pitied; they will even storm at this very offer of help, and hiss like serpents, because it troubles their nests. Being like him, Luk. 8. 27. 28. who having bin possessed with devils a long time, was at length very loath to part with his Guests.

Indeed, if some, whose hearts God hath already changed, would put them into their hands, and use their best Art to make them relished: (For like Babes, meat must not only be given them, but prepared too, and put into their mouths,) some return of good might happily come thereof. As weak means shall serve the turn, where God intends success. Even a word seasonably spoken (God blessing it) like a Rudder, sometimes steers a man quite into another Course. Antiochus by hearing from a poor man, all the faults which he and his Favourites had committed, carried himself most virtuously ever after. Antoninus amended his future life and manners, by only hearing what the people spake of him. The very crowing of a Cock occasioned Peters repentance. Augustine, that famous Doctor, was converted, by only reading that Text, Rom. 13. 13. Let us walk honestly, as in the day-time, &c. Learned Junius, with reading the first Chapter of St Johns Gospel, was won to the Faith of Christ. And Melancthon much after the same manner. I have read of two famous Strumpets, that were suddenly converted by this only Argument, That God seeth all things, even in the dark; when the doors are shut, and the curtains drawn. And Mountaign tels of a libidinous Gentleman, that sporting with a Courtizan in a house of sin, happened to ask her name, which she said was Mary; whereat he was so stricken with reverence and remorse; that he instantly both cast off the Harlot, and amended his whole future life. Bilney's Confession converted Latimer: yea, Adrianus was not only converted, but became a Martyr too, by only hearing a Martyr at the Stake alledge that Text, Eye hath not seen, nor Ear heard, &c. 1 Cor. 2. 9. Yea, it was an observation of Mr John Lindsay, that the very smoke of Mr Hamilton converted as many as it blew upon. Yea, even those Jews that crucified the Son of God, were converted by hearing those few words of Peter, Act. 2. And it pleased God, when, my self, was in as hopeles a condition, as any of those Sensualists before mentioned; (I mean, as much fore-stalled with prejudice against Religion, and the Religious) that a poor mans perswading me to leave reading of Poetry, and fall upon the Bible, was a means of changing my heart, before I had read out Genesis, being but twenty years of age: whom more blest God for, than for my Parents from whom I received life. And this (because I know no better way to express my thankfulness to him, who hath freed me from frying in Hel-flames for ever and ever, than by endeavoring to win others from Satans standard to Christs) makes me do the like to others. For I seldom hear any one swear, or scoff, or see any drunk, or the like, but I present them with one of these fore-mentioned Messages, from that God, whom they so dangerously and audaciously provoke. Nor do I alwayes miss the mark at which I aim.

and I tel it you, because many *discreet ones* are apt to wonder, that I so make my self a *scorn and gazing stock to fools*: Though I shall never think it a shame to me, which was the only glory of him, *that was a man after Gods own heart*, as you may very often hear him profess, as in *Psal. 50. 15. & 71. 17, 18, 19, 24. & 51. 14. 119. 171. & 22. 22. & 35. 18.* and many the like; See *Luk. 8. 38, 39.*

I also mention it, that I may (if possible in this *covetous, cold and dull Age*) provoke others to do the same; or at least something for the saving of these poor, ignorant, and impotent wretches; that are neither able nor willing to help themselves, Though as one would think (for I speak to *enlightned souls*) they should not need spurring, nor prompting to this Duty: For what heart would it not make to bleed, that hath any *Christian blood in his veins*, to see what multitudes there are that go blind-fold to destruction; and no man offer to stop or check them before they arrive there, from whence there is no Redemption: *Mat. 7. 3, 14. 1 Joh. 5. 19. Rev. 20. 8. & 13. 16. Isa. 10. 22. Rom. 9. 27. 2 Tim. 2. 26. 2 Cor. 4. Eph. 2. 1, to 4. Phil. 3. 18. Job 8. 44. & 14. 30.*

Yea, how should it not make all, that are themselves got out of *Satans clutches*, to plot, study, & contrive all they can; to draw others of their brethren after them.

We read that *Andrew* was no sooner converted, and become *Christs Disciple*, but instantly he drew others after him to the same Faith, *Joh. 1. 41. & the like of Philip, ver. 45.* and of the *woman of Samaria, Joh. 4. 28, to 41.* And of *Peter, Luke 2. 32. Act. 2. 41. & Chap 3. & 4. 4.* and so of all the Apostles. Yea, *Moses* so christend after the salvation of *Israel*, that rather than he would be saved without them, he desired the Lord to blot him out of the book of life, *Exo. 32. 32.* And *Paul* to this purpose saith, *I could wish my self to be separated from Christ, for my brethren, that are my kinsmen according to the flesh: meaning the Jews, Rom. 9. 3.* And indeed all heavenly hearts are charitable. Neither are we of the Communion of Saints, if we desire not the blessedness of others: it being an inseparable adjunct, or relative to grace; for none but a *Cain* will say, *Am I my brothers keeper?* Yea, where the heart is thankful, and inflamed with the love of God, and our neighbour, this will be the principal aim: As by my sins, and bad example, I have drawn others from God; so now I will, all I can, draw others with my self to God. *Saul* converted, will build up, as fast as ever he plucked down, & preach as zealously as ever he persecuted. And we are no whit thankful for our own salvation, if we do not look with charity and pity upon the gross mis-opinions & misprisions of our Brethren. And what though we cannot do what we would? yet we must labour to do what we can, to win others; not to merit by it, but to express our thanks. Besides, it were very dishonourable to *Christ* not to do so. Did you ever know that wicked men, thieves, drunkards, adulterers, persecutors, false prophets, or the like, would be damned alone? no they mis-leade all they can, as desiring to have companions. Yea, the Pharisees would take great pains, compass sea and land, to make others two-fold more the children of hell than themselves, as our Saviour expressly saith, *Mat. 23. 15.* which may cast a blush upon our cheeks, who are nothing so industrious to win souls to God. And what a shame is it, that our God should not have as faithfull servants, as he hath unfaithfull enemies? That wicked men should be at more cost and pains to please an ill master, than we can afford to please so good a God, so gracious, and so loving a Father? Shall they labour so hard, for that which will but inhanse their damnation? And shall we think any pains too much

much for that, which will add to the weight of our eternal glory and salvation.

And what though their case be not only desperate, but almost hopeless? (as it reason, that sin is past cure, which strives against the cure: nor would these *drowning men* refuse help, were they not *wilful murderers* of their own souls) yet there is a mercy due even to them: And it is our duty to use the means; leaving the issue to him, who is able to quicken the dead, and to make even of stones children to Abraham; Witness *Manasses* in the Old Testament, and *Paul* in the New. Yea, I suppose, that this their sad condition, calls for our more, than ordinary compassion. Since they have precious souls, that must everlastingly live, in bliss, or woe. And hence it is, that the *Angels* are said to rejoice more at the conversion of such a sinner, than for the building up of ninety and nine, that are already converted, *Luk. 15. 7.* because he to whom God hath given a new heart, and spiritual life, will be sure to seek out for, and use the means of growing in grace, and in the knowledge of our Lord and Saviour *Jesus Christ*. Whereas the former are not only dead in sin, but so buried in the grave of long custom, that they cannot stir the least joint; no, nor much as feel their deadness, nor desire life; but resist all means tending thereunto. Inasmuch, that the conversion of such an one is, held by Divines a greater work, or Miracle, than the creating of the whole World: For in every New creature are number of Miracles, A blind man is restored to sight: A deaf man to hearing, A man possessed with many Devils, dispossessed; Yea, A dead man raised from the dead; and in every one a stone turned into flesh: in all which God meets with nothing but opposition, which in the Creation he met not with.

Wherefore you, that (by calling to mind your own former blindness, and bondage) are able to know how it fares with them; and accordingly to pity them, you that fear God, or have any bowels of compassion towards their precious souls, use your utmost endeavour to reduce them; earnestly admonish them; draw them, bear some Boanerges, that preaches with power and authority, and not as the Scribe. Perswade them also to read Books that are convincing, &c. So shall you discharge your Duty to God, shew your love to them, your thankfulness to your Redeemer; and not a little pleasure your selves. For if you do gain them, you shall shine as the stars in Heaven, for ever and ever, *Dan. 12. 3.* Or in case you cannot reclaim them, yet he who requires it at your hands, Will return the same into your own bosoms, *I. 49. 4, 5. Prov. 11. 18. & 25. 22.*

But I were as good knock at a deaf mans door, as press or perswade the most to their duty, though thus necessary: for those two Idols, Discretion and cursed Covetousness, bear a greater sway with the common Professors of this age, than either their Maker or Redeemer: Though confident I am, others will do more than I say, *Philem. 21.*

Melancthon having found the Word, most easily to prevail with him, doubted not but his Preaching should do wonders upon others: but having tried, he found and confest, That old *Mam*, was too strong for young *Melancthon*.

Many Lepers were in Israel, in the time of *Elizeus* the Prophet; but none of them was cleansed, saving *Naaman* the Syrian, *Luk. 4. 22. to 29.*

Many are called, but few are chosen, *Mat. 22. 14.*

F I N I S.

Printed by A.M. and are to be sold by *Henry Crips* in *Popes-head-alley*, and *Jan Crump*, in *Little-Bartholmews Well-yard*, who will also shew the other Books, and tell the place where any one may borrow them gratis, 1658.

n.
(as in
rown
ther
the i
to A
I sup
passion
o. An
sinne
7. be
sure
ur Lon
so b
not
eunt
wor
e are
A in
; an
ng b
ad b
them
s sou
them
cribe
char
ner; an
be sta
em, y
us, I
t to th
rou/n
Mal
m. 21
oubt
e fou
of th
t Jam
other
58.